

Islamic Sciences Part 3

Sciences of the Sunnah

Authority of the Sunnah حجية السنة

Meaning and Usage of the Term Sunnah

- Sunnah: Overall teachings and the way of life
 - Normative legacy of Rasūlullāh ﷺ
- Usage depends on context
 - General: A general practice by anyone for others to follow
 - Muslim: “Whoever introduces a good practice (sunnah) in Islam that is acted upon after him shall have written for him a reward similar to the one who acted upon it without the reward of either of them being lessened in any way. And whoever introduces an evil practice (sunnah) into Islam that is acted after him shall have the burden of the ones who acted upon it recorded for him without the burden of either of them being reduced in any way.”
 - Specific to Allah: Will, Decree, Commandments, and the Way of Allah
 - Ahzab 33:62, Fath 48:23,
 - Isra’ 17:77 “A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.”
 - `Aqidah
 - Essential and acceptable tenants of Iman and Creed to distinguish for deviancy:
 - The term: Ahl al-Sunnah wa l-Jama`ah
 - The guidance upon which the Prophet ﷺ and his Companions were, [encompassing all aspects of] knowledge, belief, statement, and deeds
 - Opposite of heresy or innovation (bid`ah)
 - Fiqh: Recommendation over and above obligations
 - [Muslim:1401](#): “Whoever turns away from my sunnah is not from me.”
 - Ḥadīth: The authentically reported practice, statements, tacit approvals, mannerisms, and teachings of Rasūlullāh ﷺ
 - Hadith is a subset of the “Sunnah”
 - [Nawawi:28](#) “Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with

your molar teeth]. Beware of newly invented matters [in the religion], for verily every bid`ah (innovation) is misguidance.”

- Usul: Overall guidelines, principles, and approach followed by Rasūlullāh ﷺ, and wisdom derived from it

Authority of the Sunnah

Commandments In the Quran

- Numerous ayat in the Quran (25+ ayat, at least)
- Rasūlullāh ﷺ is the representative of Allah
- Obedience to the Prophet ﷺ is obedience to Allah
- Allah commands obedience to the Prophet ﷺ
- Accepting the Prophet's ﷺ decisions and rulings is part of Iman
- Following Rasūlullāh ﷺ is key to the love of Allah, real life, and guidance
- It is the revelation of wisdom (hikmah) along with the Book
- Nothing is a priority above the Prophet ﷺ

Evidence in the Ḥadīth

- Clearly stated by him ﷺ numerous
- Example: Farewell sermon
- Follow the Sunnah of the rightly-guided caliphs
- Best are the first three generations, in order of priority

Rejecting the Sunnah

- Goes against the Quran - No Muslim denies the Sunnah because it's unconceivable
- Mu'talizah:
 - It's not that they rejected sunnah, but they didn't use isnad. Time of writing was before Bukhari and Muslim
 - They had a different concept of authentic sunnah
 - Over 120 hadith are quoted by a founder of the Mu'taliza. - kitab ut-tahreesh?
 - He said, the 'saḥib us-sunnah' and quoted sunnah, but without isnad, writing 200 AH
 - Quoted contradicting khabar without opining on them - e.g. about Shifa'a
 - Example: Azab ul-Qabar: we don't believe in it and quotes hadith from Aisha. The 'other' groups quoted weaker hadith as strong and strong hadith as weak (now quoted in Bukhari/Muslim)
- Karijites (ʿIbadi)
 - Several times said that sunnah needs to be followed.
 - However, quotes no hadith

- Ḥabīb bin Ḥabīb - مسند ربيع بن حبيب
- Some of their hadith are found in our sources, some not.
- Shi'ah
 - Viewed the sunnah as preserved through their Imam
 - Statement of the imam as part of the sunnah
 - They don't deny the sunnah
- Modern times: What do they deny?
 - Preservation of the sunnah
 - Have different methodologies / philosophies of authentication
 - Applicability of the Sunnah in our times
 - Historicization

Role of Rasūlullāh ﷺ

- Quran is delivered by Rasūlullāh ﷺ
- All Dīn is delivered through Rasūlullāh ﷺ
- Knowledge of Sīrah is key to understanding the Quran
- Embodiment of Quran
- Explainer of the Quran through action and meaning of the words
- Provided details of Quranic incidents
- The best example to follow
- Taught wisdom-based application
 - Example: Always chose the easiest of the two options
- Qualified the unrestricted and particularized the general in the Quran
 - Example: Cut-off the hand of every thief, male and female
 - Bukhari: "The hand ʿ to the wrist ʿ is to be cut ʿ only when something is stolen whose value is ʿ a quarter of a deenaar or more."
- Explained abrogated ayat
 - Example: Ayah of punishment of indecency by women (Nisa' 4:15)
 - Muslim: "Married one to be flogged 100 times and then stoned. The virgin to be flogged 100 times and then banished for a year."
- Rasūlullāh ﷺ is an independent source of law
 - The Quran sanctions this
 - Prohibited flesh of donkeys
 - Prohibited then allowed visitation of graves
 - Adhan, Iqama and other acts of prayer and other worship
 - Command for burial rituals
- Foretold preference of Quran over Sunnah ([Ibn Majah:12](#))

Rasūlullāh ﷺ The Teacher

- Sincerity for students' success
- Kindness and mercy
- Wisdom

- Humbleness
- Capitalization on questioners curiosity
- Speaking with knowledge
- Informal teaching
- Style of Speech
 - Bold and attention grabbing speech
 - Slow, decisive, and repetitive speech
 - Comprehensive but succinct speech (جوامع الكلم)

Must All of Sunnah be Followed?

- Some Sunnah was specific and/or exclusive for Rasūlullāh صلى الله عليه وسلم
 - Night prayer
 - Number of wives
 - Law making
 - Priority of selection from war booty
 - Taking of charity
 - Fighting in the Haram
 - He alone was sufficient as a witness
 - Obligation to be loved above all others
 - etc.
- Time: Living conditions, amenities
- Custom of Arabs like clothing
- Personal Preferences like food, hairstyle, habits
- Ghamidi: Limits the Sunnah to creed and legal application only

Categories of Sunnah

- Reaffirmation of the Quran
- Explanation of the Quran
- No direct basis in the Quran
 - Shatibi: "There is not found in the sunnah any command except that the Quran points to its meaning, by either a general or specific indication.

Textual Precedence

- Opinion 1: Quran takes precedence over the Sunnah
 - Opinion of Shatibi, and ascribes opinion to Shafi'i
 - Rationale:
 - Quran is a miracle
 - Quran is qat'i thubut / mass-transmitted (mutawatir)
 - Quran recitation is worship
 - Numerous ayat speak to the order of obedience to Allah following by Rasūlullāh صلى الله عليه وسلم

- Hadith of Mu`adh: [Tirmidhi:1327](#)
- Practice of Companions, in general
- Quran is the root and trunk and Sunnah is the branch
- Sunnah is the reasoning of Rasūlullāh ﷺ from the Quran and not the other way around
- Sunnah adds to the Quran
- The Farewell sermon
 - Most of the rationale can be argued
- Opinion 2: Quran and the Sunnah are equal in authority
 - Opinion of ibn Hazm, Shafi'i
 - Rationale:
 - Quran states the obligation of obedience to Rasūlullāh ﷺ to be independent of the Quran, by the permission of Allah
 - Quran states both are revelations
 - Quran states unrestricted obedience to Rasūlullāh ﷺ
 - Quran states the preservation of the Sunnah
 - Sunnah's preservation is in itself a miracle
 - Burden of proof against this falls upon one who disagrees
- Opinion 3: Sunnah takes precedence to the Quran
 - Rationale:
 - Quran is in need of the Sunnah to explain and live it
 - Quran is known and understood through the Sunnah
 - Sunnah can be applied without the Quran
 - Most of the rationale can be argued

Sunnah and Status of the Companions

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allāh well-pleased with them, and they with Him. that is for Him who fears his Lord.

Who is a Companion? صحابي

- Definition changed over time
- Bulk of Sahabah we don't know the names even
 - Only the top sahaba come to mind
 - Examples:
 - Beduin who urinated in the masjid
 - Sahaba that shouted behind the hujurat
 - Year of delegations, 4-5,000 people.
 - Early scholars did not consider these Sahabah

- Reason:
 - Sahabah dropped names of narrators in hadith
 - Didn't narrate hadith
 - Not captured in stories of significant events
- Early Tabi'i, Sa'id b. Musayyib (94 H):
 - Anyone who lived with the Prophet for at least a year or two and
 - He participated with the Prophet in at least one or two battles
- Bukhari (256 H)
 - Whoever accompanied him or even saw him is a sahabi
 - Chapter title: وَمَنْ صَحَبَ النَّبِيَّ صِدْقًا أَوْ رَأَاهُ مِنَ الْمُسْلِمِينَ فَهُوَ مِنْ أَصْحَابِهِ
 - <https://sunnah.com/bukhari/62>
- **Final Definition:** Ibn Hajr's records (852 H)
 - Defined as anybody who:
 - Met/saw the prophet,
 - While believing in him, and
 - Died upon Islam
 - Example: Tanukhi man, liason between Heracleus and RA man met as a non-believer but later became muslim after RA is not a sahabi.
 - Also excludes anyone who did not meet him.
 - Excludes people who prayed janazh on him but did not meet him while he was alive.
 - Excludes those those who did ridda and remained disbelievers

Levels of Companions

- Surah Hadeed 57:10: لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا ۚ وَكُلًّا وََعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
- Surah Taubah 9:100: وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَوَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
- Earliest batches have the highest level, Muhajun then Ansar
- Famous categorization by al-Hakim of al-Mustadrak
 - The first who converted to islam: Ali, Uthman, etc.
 - Those who embraced Islam in Dar al-Arqam: Umar
 - Those who emigrated to Abyssinia: Rasūlullāh ﷺ mentioned that they will get a double reward of migrations. Incident of Umm Salama and Umar -- Rasūlullāh ﷺ said you have two rewards. She went and told everyone.
 - The first oath of Aqaba: ~12 beginning of Ansar
 - The second oath of Aqaba: ~70 people
 - First to migrate to Madina
 - Those in Badr: ~315
 - Bukhari: Allah has looked at the people of badr and aid, do as you please for you all have you been forgiven: لَعَلَّ اللَّهَ اَطَّلَعَ اِلَى اَهْلِ بَدْرِ فَقَدْ غَفَرْتُ لَكُمْ فَقَالَ اَعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ، اَوْ فَقَدْ غَفَرْتُ لَكُمْ

- RA: we consider them as the best of us.
- Those who emigrated between Badr and Hudaibiyya
- Those who gave the Bay'at Ridwan (Oath of Hudaibiyyah)
 - ~1,400 people
 - Quran Fath 48:10
- إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۚ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُسَوِّوِيهِ أَجْرًا عَظِيمًا
- Quran Fath 48:18
- لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا
- Those who emigrated after Hudaibiyya and before conquest of Makkah
 - Example: Khalid b Waleed, Amr b al-Aaas, Abu Hurairah (Yemini muhajir)
- Those who converted after the conquest of Makkah
 - 10s of thousands
- Non-pubescent children who met Rasūlullāh ﷺ, unless the child grew up and has memories
 - Example: Abu Tufayl b Amir, the last sahabi to die, died 105 H

Known Companions

- Count of Sahabah: 10,000 in Madinah alone, could be 120,000 but not possible to estimate
- We barely have (partial) names of Sahabah
- Number of Sahaba who narrated hadith
 - Ibn Kathir said, Musnad Imam Ahmad with 27,000 chains, only narrated from 978 companions
 - Other books, not more than 2-300
 - Grand total narrating hadith: ~1,200
 - Only handful narrated the bulk of ahadith

Attitude Toward the Companions

- Matter of `Aqidah for Sunni Islam
 - We seek their forgiveness
 - We affirm their trust-worthiness and do not doubt their sincerity
 - Not sinless, however, but their intention would not be to harm islam.
 - Some scholars said:
 - Cursing the sahaba takes you out of the fold of Islam
 - Controversial, but based on the Quran and it's rejecting Islam.
 - Chastity of Aisha
 - Even Quran defended her in 20 verses in surah an-Noor

- Not at all tolerated
 - Within Sunni Islam
 - No one disagrees on the status of the companion
 - They disagree even on the concepts of `Aqidah
- Rationale
 - Quran
 - Sunnah
 - Consensus
 - Common sense
- Quran
 - Too many ayaat
 - Baqarah 2:143 -
 - وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ
 - Aali Imran 3:110
 - كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
 - Anfal : 74
 - وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
 - Tawbah 9:100
 - وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْأَمْهَجَرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ
 - ... رضي الله at least 6 times
 - Fath 48:29 (last ayah)
 - مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا
 - Hujurat 49:7-8
 - وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ 7
 - فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ
 - Tahreem 66:8
 - يَأْتِيهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يَكْفُرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ
 - جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ
 - Hadith
 - Too numerous to mention

- Chapters dedicated to the blessings of sahaba
- Ahl al-Sunnah wal Jama'ah (meaning sahaba)
- Muta'fiq - خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ -
- Muslim: النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوْعِدُ وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَتَى أَصْحَابِي مَا يُوْعَدُونَ وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوْعَدُونَ - The stars are a source of security for the sky and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with **and my Companions are a source of security** for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised
- Muslim, speaking to Khalid ibn Waleed in disagreement with Abdur Rahman b A'waf - لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَرَأَى نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ - Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one much on behalf of one of them or half of it -
- Tirmidhi - اللَّهُ فِي أَصْحَابِي اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحَبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِإِبْغَاضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ - (Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished.
- Muta'fiq: آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ -
- Consensus
 - Ibn Masood said: Allah looked at the hearts of mankind and he saw the best heart the heart of Muhammad صلى الله عليه وسلم so he chose that heart to be his messenger and he sent him to the people then he looked at mankind and he chose the next best hearts to be the hearts of the Ansar and so he chose them to be his helpers and his aide so whatever the Muslims (meaning the Sahaba) see as good it is good in the eyes of Allah and whoever whatever the Muslim see as bad it is bad in the eyes of Allah
- Common Sense
 - Last Prophet, best Prophet
 - Makes no sense to send the best and surround him with the worst
 - Who told us what is Quran?
 - What told us what is Islam?
 - Who told us how to pray?
 - Who told you what to each and everything about your religion?

- Whoever doubts the Sahabah has no religion left

Generations of Pious Predecessors الطبقات

Major Companions

- Promised Paradise – there all more than 10

Khulafa'

- Abu Bakr al-Siddiq 12 H (b. 51 BH)
- `Umar b. al-Kattab 23 H (b. 41 BH)
- `Uthman b. al-Affan 35 H (b. 47 BH)
- `Ali b. Abu Talib 40 H (b. 23 BH)

Elected `Uthman

- `Abdulrahman b. al-`Awf 32 H (b. 43 BH)
- Talha b. `Ubaydullah 36 H (b. 28 BH)
- Zubayr b. al-`Awwam 36 H (b. 28 BH)
- Sa`d b. Abu Waqas 55 H (b. 39 BH)

○ **Others**

- Sa`id b. Zayd 40 H (b. 22 BH)
- Abu `Ubaydah al-Jarrah 18 H (b. 40 BH)

- Wives / Melk Yamin

- Khadija b. Khuwalid 3 BH
- Sawda' b. Zam`ah 54 H
- `A'ishah b. Abu Bakr 58 H
- Hafsa b. `Umar 41 H
- Zaynab b. Khuzaymah 4 H
- Umm Salamah b. al-Mughirah 62 H
- Zaynab b. Jahsh 20 H
- Juwayriah b. al-Harith 56 H
- Mariah Qibtiyyah 16 H
- Umm Habibah b. Abu Sufyan 44 H
- Maymunah b. al-Harith 61 H
- Safiyyah b. Huyayy 52 H
- Rayhanah b. Zayd 9 H

- Ahl al-Bayt

- Fatimah b. Muhammad 11 H
- al-Hasan b. `Ali 50 H
- al-Husayn b. `Ali 61 H

- Hadith narrators

- `Abdullah b. Mas`ud 32 H
- Abu Hurayrah 59 H
- `Abdullah b. `Amr al-Aaas 65 H
- `Abdullah b. Abbas 68 H

- `Abdullah b. `Umar 74 H
- Abu Sa`id al-Khudri 74 H
- Jabir b. `Abdullah 78 H
- Anas b. Malik 93 H last major to die
- Last Sahabah to die:
 - Sham: Wathilah b al-Asq`a al-Laythi 86 H
 - Kufah: Abdullah ibn abi-Awfa al-Aslami 87 H
 - Egypt: `Abdullah b. al-Harith 89 H
 - Basrah: Anas b. al-Malik 93 H
 - Madinah: Mahmud b. Rabi`ah 99 H
 - Makkah: Amir b. Wathilah al-Laythi 110 H
- Prediction: [Bukhari:601](#) “The Prophet ﷺ prayed one of the `Isha' prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night.”

Successors

- Followers تابعي (up to ~150 H)
 - [فقهاء التابعين](#)
 - `Urwah b. Zubayr 94 H
 - Sa`id b. al-Musayyib 94 H
 - `Alqama b. Qays al-Nakha'i 70 H
 - `Urwa b. Zubayr b. al-`Awwam 93 H
 - Ibn Shihab al-Zuhri 124 H
 - Hasan al-Basri 110 H
 - **Imam Abu Hanifa** **150 H**
 - Qasim ibn Muhammad ibn Abu Bakr 103 H
 - Ali b. Husayn b. Ali (Zayn al-Abidin) 93 H
 - Aban b. Uthman 105 H
 - `Ata b. Abu Rabah 114 H
 - Hammam b. Munabbih 132 H
 - Ibn Kathir al-Makki 120 H
 - Ibn Sirin 110 H
 - Ibn Ishaq 150 H
 - Ja`far b. Ali b. M. b. Ali al-Sadiq 148 H
 - Malik b. Dinar 130 H
 - Nafi' m. Ibn Umar 119 H
 - Sa`id ibn Jubayr 95 H
 - Mujahid b. Jabr 104 H
 - `Ikrimah al-Barbari m. Ibn `Abbas 105 H
 - Qatadah b. Di'amah 117 H

- | | |
|--|--------------|
| ○ `Abdul`aziz b. Jurayj | 150 H |
| ○ Muqatil b. Sulayman | 150 H |
| ○ Isma`il al-Suddi | 127 H |
| ○ Zayd b. Aslam | 136 H |
| ● Successors تابع تابعي (up to ~250 H) | |
| ○ Sufyan al-Thawri | 161 H |
| ○ Sufyan ibn `Uyaynah | 196 H |
| ○ Imam Malik | 179 H |
| ○ Imam al-Awza`i | 158 H |
| ○ Abdullah b. Mubarak | 118 H |
| ○ Imam Shafi'i | 204 H |
| ○ Imam Abu Yusuf | 182 H |
| ○ Imam al-Shaybani | 189 H |
| ○ Imam al-Layth b. Sa`d | 175 H |
| ○ Shu`bah b. al-Hajjaj | 160 H |
| ○ `Abdurrazzaq al-San`ani | 211 H |

Other Scholars

- [قائمة العلماء](#)

Preservation of the Sunnah

- Allah took upon preservation of Dhikr
- Scholars agree that dhikr is Quran and Sunnah, and especially the Sunnah
- Inconceivable that only the working of the Quran is preserved and not its meaning and application
- Ibn Hazm: "There is no difference of opinion from anyone among the specialists in language or of the shari`ah that all of what Allah revealed is [referred to as] the sent- down dhikr. And all of the inspiration is preserved with certainty by its preservation by Allah. Anything that Allah preserves with His preservation will not have anything lost from it. Nor will anything ever be distorted of it except that there will appear clear proof showing the falsehood [of that distortion]"

Mechanisms of Preservation of the Sunnah

- Sahabah understood this responsibility
 - Encouraged to narrate
 - Tirmidhi: "May Allah make radiant the man who has heard what I said and has preserved it in his memory until he conveys it to another. Perhaps the one he conveyed it to has a better understanding than him."
 - [Ibn Majah:262](#): Abu Hurayrah was asked why he narrates so many ahadith, he said: "The people are saying, 'Abu Hurairah

narrates too much.' If it were not for two verses (Baqarah 2:159) in the Book of Allah, I would not have narrated a single hadith."

- إِنَّ الَّذِينَ يَكْفُرُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ
 - Fearful to make mistakes
 - Mutawatir: "Whoever purposefully lies against me..."
 - Zubayr fearful of the warning
 - Anas b. Malik fearful of making mistakes
- Shura: Mutual consultation of the companions
- Eagerness to learn and teach
 - `A'ishah
 - Abu Hurayrah
 - `Ibn Abbas
 - Anas b. Malik
- Personal notes of Sahabah on ahadith
- Authentication sciences began in the very early years
- Phenomenon: Perservation of the chain of narration / chain of authority
- Spent their whole lives compiling ahadith and preserving the Sunnah
- Traveled far and wide in search of ahadith

Sources of the Sunnah

- The Quran
- Narrations of individual reports that can be documented
 - Documented now in hadith literature
 - Primary and overwhelming majority of the source of the Sunnah
- Physical way of the companions and their successors
 - Visual details that can only be followed by hearing or watching
 - Details of wudu
 - Details of recitation of the Quran

Prophetic Biography (Sīrah)

Sources of Sīrah

- Primary Textual
 - Quran
 - Lacks detail
 - Aspects of conduct, Iman, in defence
 - Battles mentioned by name
 - Incidents of wives of the prophet

- Incidents of Quraysh, hypocrites, and Jews
- Hadith
 - Only anecdotal and snapshots
 - No context or narrative
- Battle stories (Maghazi)
- **Successor experts (w/ Narratives)**
 - Aban b. `Uthman (105 H)
 - Not published
 - `Urwah b. Zubayr (94 H)
 - Reporter
 - Musa b. `Uqbah (140 H)
 - Personal notes
 - Ibn Shihab al-Zuhri (124 H)
 - Shapes much of Sirah and Fiqh
 - **Ibn Ishaq (151 H)**
 - Compiled in Madinah
 - Manuscript not available
 - Known for ambiguous reporting, textual corruption
 - Criticized by Imam Malik
 - Takes from al-Zuhri
 - Shafi'i said that you cannot have Sira without Ibn Ishaq, and studied from the student of Ibn Ishaq, al-Bakka'i
 -
 - Sayf b. al-Tamimi (180 H) akhbari
 - Muhammad al-Waqidi (207 H) 2nd in reliability
 - Abu Mikhnaf (157 H) akbari
 - Compiled in Iraq
 - Considered Shi'ah
 - **Ibn Hisham (218 H)**
 - **Abridged Ibn Ishaq**
 - **Sirah Ibn Hisham becomes main source of his book**
- Primary External (Used in modern times)
 - Jewish history
 - Epigraphs and inscriptions found in Arabia
 - Foreign battle historians
 - Biblical hints
- Secondary (Used classically as well and in modern times)
 - Tafsir
 - Jarir al-Tabari (310 H)
 - Ibn Kathir (774 H)
 - Books on Dala'i al-Nubuwwah
 - Books on Shama'il